

I am the good Shepherd.
John 10:11.

The Shepherd

I AM THE DOOR OF THE SHEEP. John 10:7.

The good Shepherd giveth
his life for the sheep.
John 10:11.

Volume 23

Postmaster: In matter concerning mailing write
Rev. Josef B. Haave, Rose Valley, Sask.

Wadena, Saskatchewan, First No. in February, 1947.

No. 3

Equal To The Task

Read II Corinthians 12:2-9

Sexagesima Sunday

"My grace is sufficient for thee"

There is in each of us, oftentimes, a desire to change circumstances, if that were possible. The Christian may think, if only things were so and so, and I could remove the obstacles in my way to be the kind of Christian I would like to be, and that everything that I do would accomplish the purpose and plan that I desire, so that I might know those for whom I am concerned have come to live in fellowship with Christ. Every Christian endeavour would be a push-over, if only . . . and we go on wishing. For the worldling, the desire for change may be wealth, popularity or fame. Humans have always been thus.

The Apostle Paul had a desire to change something in his life that was a hindrance to his work, which, we believe, from the few references he made to it, was a physical weakness or illness to some part of his body, probably his face or eyes. He earnestly sought God's aid and prayed that God would remove this thorn in the flesh. But it remained. No doubt, God used it to the profit of Paul's own faith and life in Christ. Suffering and handicap have a tendency to drive the roots of faith deep. It should be so in your life.

"My grace is sufficient for thee." It is a wonderful experience to personally realize the meaning of these words for the first time. I don't mean read them for the first time; you may have read them many times. I mean appreciate them. If you have faced your sin and your own unworthiness, and wondered about life after death, and with repentance in your heart, lifted your eyes to the Cross and beheld your Saviour, who himself suffered and died for you, realizing that His words, "Son, be of good cheer; thy sins are forgiven thee," Matt. 9:2, was also meant for you, then you know what it means that God's grace is sufficient for you. In all of His infinite mercy and love He forgives you. The realization and acceptance of God's grace in Christ is a precious experience. But be careful that you do not glory in your own experience, the feeling of joy and release from guilt. Resolve, like Paul, "on my own behalf I will not glory, save in my weakness." Only Christ is worthy of our glory. Perhaps at times we seem on the mountain top, but soon we realize how vile and full of sin we are. Christ is full of grace and truth. Wonderful Saviour! Beautiful Saviour!

Glory to Jesus, the One I adore!
Wonderful Saviour! Beautiful Saviour!

Glory to Jesus, and praise evermore.

"Take my yoke upon you, and learn of me; . . . for my yoke is easy and my burden is light," Matt. 12:29-30. Learning the all-sufficient nature of God's grace is necessary also for a life in His service. To face the magnitude and importance of the work of the Kingdom, and our part in bringing salvation to lost souls, our inadequacy and weakness stand in bold relief against the truth of His promise, "My grace is sufficient for thee." Yielded instruments are what we need to be in order that His power may be made perfect in our weakness. It is a strange policy according to human standards, but a fundamental principle in building the Kingdom of God.

"Most gladly therefore will I rather glory in my weakness, that the strength of Christ may rest upon me." Paul's attitude is an example to us.

Power For This Hour

Stirring sessions were experienced by the many who attended the Evangelistic Conference in Minneapolis, January 22-26. It is interesting to note the attendance at this wonderful conference. From Canada District every circuit but one was represented. From the entire church 82 circuit directors out of a possible 104 were in attendance. Total registration of pastors attending was 268.

From the heartsearching Bible Study by Dean Gornitzka at the opening session the first afternoon, followed in the evening by the stirring message by Dr. George Aus on the topic "The Need of This Hour," until the closing session of this great conference, God convicted men of sin and revealed the desperate need for "Power For This Hour."

A prominent Bible teacher said: "This meeting, if carried out in the spirit in which it is prepared, can prove to be the most important meeting in the ELC." An evangelistic leader said: "We have the message. Perhaps we can determine the history of America, and perhaps the world."

These words were uttered by a theological professor: "What God wants to hear is the plea of the prodigal, 'I have sinned'." A church evangelist said: "Perhaps God is giving our church a special opportunity in such a time as this." Said a young pastor, "The Story of Calvary brings rest, but a restless rest," and again, "Push back the frontiers of the church by pushing back the frontiers of our love." "We stand on the eve of the preatest opportunity the Evangelical Lutheran Church has ever faced," said a district president. Another district president said: "I shall never get done thanking God for this conference. It came when I was growing cold and my heart cried out for help."

But we are getting ahead of our story. The morning after arriving in Minneapolis we called Pastor Reinertson by telephone and asked him about the afternoon session. He informed us that it was to start at 2 p.m. "but come down about 12.30 as the members of the Commission on Evangelism and others are meeting." When we arrived at the committee room at Augsburg Publishing House we came into a prayer session. Many took part and the prayers re-echoed the cry that has gone up from many hearts that the Lord would bless our church and that this evangelistic effort might bring forth blessed fruit to the Glory of His Name.

It was inspiring to see that the main auditorium of Central Lutheran was almost filled for the first session. The crowds continued to grow so that on Saturday evening at the Youth Session of the conference we saw the church and gallery filled to the last space.

Since the first publicity went out in

Instead of wishing that we were different, and wanting to change certain things, let us admit our weakness, and claim joyously the strength in Christ. In direct proportion as we do this the Spirit will successfully work sanctification in us, and be able to work through us advances in the Kingdom of God, reaching and saving lost souls.

There ought to be a desire to change. God has shown what He wants changed. By God's grace in Christ we are equal to the task. Are you building on Christ's promise, "My grace is sufficient for thee"?

—Galen Morstad.

connection with this evangelistic effort "Power For This Hour," prayer has constantly been stressed. We believe that the prayers of many of our people for a thorough-going awakening is in process of fulfillment. This effort in Evangelism does not depend on preaching evangelism only, but that every Christian be a soul winner, reaching out in the love of Christ to the unsaved and the unchurched.

Out of this effort, too, will come the mapping out of the area of responsibility for each congregation. This is to be done by a systematic canvass. The follow-up work will be to seek to bring the unsaved and unchurched to Christ and the church.

One very important phase, too, is to seek to bring the children under the influence of the Word of God. This is very important in our Canada District. Sunday School attendance, Summer Vacation Bible School, and Sunday School by Mail can fill a large place in this phase of evangelism.

We sense that we stand before a great opportunity. However, there will be opposition. There will be active opposition, and there will be the deadly opposition of indifference. A pastor said, "If I know anything about the devil he will be certain to throw a monkey-wrench into this movement—it is too good a thing for him to leave alone." That Satan will seek to undermine, is certain. But we are not ignorant of his devices.

The success and fruition of this venture rests upon a vital factor — perhaps the most vital. Throughout the spacious area of Central Lutheran Church re-echoed the song, time and time again:

"Lord lay some soul upon my heart
And love that soul through me
And let me humbly do my part
To win that soul for Thee."

The extent to which God is permitted, by His Grace, to place the burden for souls upon the hearts of believers, will largely determine the blessings resulting. Dare we pray to be used? Dare we say with Isaiah, "Here am I Lord, send me"? If this is the answer then there shall come seasons of refreshing from the presence of the Lord.

SINGING MOTHERS

By MAUD FRAZER JACKSON

To all heroic souls high praise,
All those who serve their brothers;
But when the great you crown with bays,

Forget not singing mothers;
The kind, the patient mothers
Whose hours of toil are long;
Who trust in God though dark the skies,

Keep smiling in their children's eyes
And sing a cheery song.

No organ in cathedral vast,
No trained and vested choir,
When doubt my soul has overcast,
Can faith anew inspire
Like Mother's tender singing
That banished childhood's tears.
Sweet echoes from the golden shore
Sound in my heart forevermore,
The Music of the Spheres.

Unlettered in theology
And isms, this, the other,
Undoubted is God's Word by me—
I had a singing mother;
Who came through tribulations
With heart still brave and strong;
Who proved to me from day to day
That help is given when we pray
And Faith fills life with song.

Topics of Interest

HARMONY

There is a harmony in nature that sings the Creator's praise. The stars and planets, the sun and the moon faithfully follow their orbits. The birds and animals are true to their God-given instincts. Every law that God has laid down is obeyed by the elements He created. But from man, created in His own image and whose heart strings were made to vibrate in sympathy with His divine thoughts and purposes—from man too often comes a screeching and rasping discord. The song writer must have had this in mind when he wrote, "Where every prospect pleases and only man is vile."

It is not enough to be in step with the world; for this world of evil men are out of step with God. To be conformed to the world is only to add volume to discord which makes of life a warped and meaningless thing ending in that awful finale of weeping and gnashing of teeth in an outer darkness.

God is trying to catch your ear. In quiet moments between the orgies of sin you must have heard strains of His heavenly harmony. You must have wished that your soul, too, could turn from the empty jazz of the world to take its place in the symphony of God's plan and purpose. You must have heard Christ your Saviour brother invite you, "I will teach you the harmonies of a redeemed life." But you did not accept His invitation and while you lingered the Lorelei of sin snatched you away from your vision of God and Heaven.

You, whose feet are restlessly tapping to the rhythm of a sin-crazed world, and whose vain thoughts are goose-stepping you toward a Christless and hopeless eternity—listen. God is still trying to catch your ear. Through the din of life Christ calls you. Through the pages of His Word He would speak to you and give your life the true pitch. He would "tune your heart to sing His praise." If you let Him, the angels will join your song in joyful unison. Through God's grace in Christ your life, too, can be a part of God's great symphony, consummating in the new song before the throne in Heaven. —A. K. H.

Lutheran Bible Institute at Outlook Opens Winter Term

The Saskatchewan Lutheran Bible Institute at Outlook, opened for the winter term on January 9 with seven new students in attendance. The enrolment now is 100.

Pastor A. Tveit of Preeceville was guest speaker at the Consecration Week services held from January 17-22. Again it has been our joy to know that the Word of God has borne much fruit in our midst. We thank God for that Gospel of Christ which is "the power of God unto salvation to them that believe" and for these days of refreshing.

We wish to express our gratitude to those who have remembered us in prayer. May God bless you and may God continue to bless S.L.B.I.

—P. L. S.

PASTOR A. J. GUBBERUD

News has just arrived that Pastor A. J. Gubberud, formerly of Buchanan, Saskatchewan, passed away at Victoria, January 20, 1947.

Let goods and kindred go,
This mortal life also.
The body they may kill;
God's truth abideth still.
—Martin Luther.

The Shepherd - Hyrden

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We are happy to print at Penny-A-Meal time this splendid article by Pastor Josef B. Haave. This will serve as a fitting introduction to the Penny-A-Meal ingathering in 1947. May this means of giving be given an opportunity of bringing blessing to the giver and to the cause which it represents.

The Penny-A-Meal Ingathering

There seems to have been a general need for a means and opportunity for all to take part in giving to the various activities of the Church. A survey of the congregations would have shown a very loose, helter-skelter way of meeting or trying to meet the minimum budget apportionment. This was the rule and not the exception. Worse than that, the final few days of the financial year consisted in a hectic rush to get the money order away before the deadline. As a result the Church borrowed the money to carry on during the year, hoping that the congregations would send in the apportionment at least the last month.

Out of those trials emerged the Lenten Offering we call the Penny-A-Meal. It is mentioned in the 1935 annual report as the Penny-A-Day plan to extend through the whole year. Out of that came the present Lenten Plan of a Penny-A-Meal. Our Church in Canada adopted a resolution in 1935 urging the congregations to make use of it as well as the weekly giving. It, therefore, is not something new among us. However, not all congregations are making use of this fine opportunity for giving. It takes time for rain to get down to the grass-roots.

I like the plan because I see how it is not merely an ingathering plan, but also a witnessing plan. It has set before our people during the days of Lent a definite invitation to give and though in some cases it must needs be but a mite yet God has promised blessings on the gift given in His Name, Who gave all for us. That Lenten container with its Scriptural picture and Bible passage is a daily witness seen of all and seen regularly by all who go in and out of our homes.

But again the grass-roots. The cans have to be ordered from the Stewardship Secretary, and that in time. They have to be wrapped with the wrapper provided. They have to be addressed and given out or sent out. These also are holy tasks, not just mere drudgery as men may look upon them. They are as necessary as the sweeping of the church floor and the dusting of the benches for the worship service. Who should do these jobs? Well it is good for the pastor to do them sometimes. He is not above that. But he should also solicit help of Luther Leaguers, L.D.R. members, Sunday School children, or the Ladies' Aids to get the boxes out on time and into the homes. Yes, a committee of men is a good idea. The letter printed by the Stewardship Secretary or one of your own to your own people can be wrapped around the can, strung or stickered with adhesive and stamped for mailing to those who cannot be reached in time otherwise. February always brings with it difficult travel conditions and severe weather. Let

that not hinder the prompt distribution for Ash Wednesday. Who should they be sent to? Members and friends of the congregation who help in one way or another to support the work in their midst.

Will they all come back? Perhaps not; perhaps some will bounce back immediately from those who do not understand. But some will come back with signs of a real worship offering to the one true God and Jesus Christ whom He did send. Some will be stuffed to the lid with 423 pennies from that family of three. Or some will contain a much larger amount in larger coin or paper. The congregation will have well raised its budget and that before the end of the first quarter of the church year. From then on the mission gifts will be over-the-top giving. Have you never sent in more than you are asked? Do you remember what Jesus says of one who does only what he is told to do? Let us make the Lenten offering of 1947 a real earnest desire to glorify God who has promised and never goes back on His Word.—J. B. H.

S.L.B.I. AND THE CHURCH

The Saskatchewan Lutheran Bible Institute has meant a great deal to our Church in Saskatchewan. The pulse of the school can be felt wherever one goes throughout the province, and that pulse is a living Christianity. I am very happy to write this requested article on behalf of S.L.B.I.

It has been good, as one has gone from one Luther League Convention to another, from one Bible Camp to another, to hear the fine testimony that our young people bring. In many instances it has been directly due to the influence of S.L.B.I. and the principles for which it stands.

During our visits to the institution that same spirit has prevailed. Even though the buildings, equipment and the like, are very insufficient, yet there is no word of complaint. The young people seem to be there only for the purpose of securing an education and growing in the grace and the knowledge of the Lord Jesus Christ.

Our Seminary in Canada has felt the impact of this institution. Approximately three-fourths of our students are graduates of S.L.B.I. We are thankful to God for what this school has meant in that regard.

The name of the institution might be misleading. S.L.B.I. is not only a Bible School. It is a fully accredited high school and its academic work is of the finest.

On the other hand, S.L.B.I. can be used by many of our lay people as a preparatory school for congregational work, for teaching Sunday school, for helping them find themselves and to become more familiar with the Word of God. It is our hope that many of our young people living on farms in Saskatchewan, will make use of the opportunity of attending S.L.B.I. during the winter term.

We, who are on the outside, have our obligations to this institution. We need to help both through our prayers and gifts, to help this institution remain on the high level it has attained, and to help the physical plant at the school to become much more comfortable for the students and be better equipped to carry on the necessary work.

PASTOR M. A. DALE,
Pres. Canada District.

NOTE

All contributions should be sent to "The Norwegian Lutheran Church of Canada, Luther Seminary, Saskatoon, Saskatchewan."

It is very difficult for an individual who knows the Scripture ever to get away from it. It haunts him like an old song. It follows him like the memory of his mother. It remains with him like the word of a revered teacher. It forms a part of the warp and woof of his life.—Woodrow Wilson.

News From the Field

The Zion Luther League in Saskatoon on January 26, sponsored a special dedication service, dedicating their new Luther League Christian Service Flag. Crosses were placed on this flag representing two Christian workers who have gone out from Zion congregation: Miss Joyce Bergh, missionary in South America, and Miss Alfhild Kjorstad, parish worker in Vancouver, B.C. We pray that God will use these workers mightily in His Kingdom. May God use this flag to move people to pray definitely that more labourers may be sent out into the fields white unto harvest.

* * *

The Ryley Parish served by Pastor G. J. Ostrem, increased the pastor's salary by \$400.00 per annum.

* * *

Pastor A. M. Vinge has attended evangelistic rallies in Winnipeg, Prince Albert, Edmonton and Calgary. Pastor Osborne Olsen of Fort St. John attended a rally at Foremost, Alberta, and participated in the rally at Calgary. Many rallies have been held, but adverse weather has hindered in many places.

* * *

Camrose Circuit Luther League Convention will be held in Camrose Lutheran Church February 21-23. Dr. O. K. Storaasli, District Y.P.L.L. president, will be the guest speaker.

Mrs. Thea Vold

Mrs. Thea Vold was born in Lie, Norway, June 15, 1864. After living for some time in the United States she and her husband Andrew Vold, to whom she was united in marriage, July 30, 1885, moved to Wetaskiwin, Alberta. They came to Canada in 1896. Mr. Vold passed away January 20, 1903. Until 1921 Mrs. Vold lived on at the farm with her family. That year they moved to Wetaskiwin. She moved about and lived in various places until 1944 when she moved to Haney, B.C., to live with her daughter, Mrs. Krefting. Grandma Vold passed away January 2, 1947, in New Westminster.

In her passing she leaves two daughters and five sons: Mrs. O. S. Krefting, Mrs. Robert Leadlay; Roy, Nanson, James and Anton at Asker; Andrew of Wetaskiwin; 27 grandchildren; also two sisters at Bentley, and a brother in the United States. The funeral service was held Thursday, January 9, from Asker Church, Pastor O. E. Walker officiating. Blessed be her memory.

BOOK REVIEW

"With Hands Uplifted," by Joseph L. Knutson. Published by Augsburg Publishing House, 425 South Fourth Street, Minneapolis, Minnesota.

Here is a new book for Lenten reading. It contains twelve chapters as follows:

Praying Hands; Loving Hands; Hostile Hands; Guilty Hands; Pierced Hands; Hands With Only a Grave; Bequeathing Hands, and five unrelated sermon topics. Here is a sample title: "A Complete Bath, or Just a Foot Wash?"

Perhaps the attempt to write a series using "hands" in the theme of each makes the application a bit forced in some instances.

However, there is much of value and edification in this book. It brings out the various attitudes that brought Jesus Christ to the cross. It also presents a full-orbed view of the value of the atonement. The sermons are Christ-centred.

* * *

"The Cross of Christ," by Olin C. Fjelstad, published by Augsburg Publishing House, 421 South Fourth Street, Minneapolis, Minnesota.

This delightful little booklet of Lenten Meditations serves as devotional Lenten reading.

There are only six short chapters. The theme throughout is the cross—

THE TWO ROADS

It was New Year's night. An aged man was standing at a window. He raised his mournful eyes toward the deep blue sky, where the stars were floating, like white lilies, on the surface of a clear, calm lake. Then he cast them on the earth, where few more hopeless beings than himself now moved toward their certain goal—the tomb.

Already he had passed sixty of the stages which lead to it, and he had brought from his journey nothing but errors and remorse. His health was destroyed, his mind vacant, his heart sorrowful, and his old age devoid of comfort.

The days of his youth rose up in a vision before him, and he recalled the solemn moment when his father had placed him at the entrance of two roads—one leading into a peaceful, sunny land, covered with a fertile harvest, and resounding with soft, sweet songs; while the other conducted the wanderer into a deep, dark cave, whence there was no issue, where poison flowed instead of water, and where serpents hissed and crawled.

He looked toward the sky, and cried out in his agony: "O youth, return! O my father, place me once more at the entrance to life, that I may choose the better way!" But the days of his youth and his father had both passed away.

He saw wandering lights floating away over dark marshes, and then disappear. These were the days of his wasted life. He saw a star fall from heaven, and vanish in darkness. This was an emblem of himself; and the sharp arrows of unavailing remorse struck home to his heart. Then he remembered his early companions, who entered on life with him, but who, having trod the paths of virtue and of labor, were now honored and happy on this New Year's night.

The clock in the high church tower struck, and the sound, falling on his ear, recalled his parents' early love for him, their erring son; the lessons they had taught him; the prayers they had offered up on his behalf. Overwhelmed with shame and grief, he dared no longer look toward that heaven where his father dwelt; his darkened eyes dropped tears, and with one despairing effort, he cried aloud: "Come back, my early days! Come back!"

And his youth did return; for all this was but a dream which visited his slumbers on New Year's night. He was still young; his faults alone were real. He thanked God fervently, that time was still his own; that he had not yet entered the deep, dark cavern, but that he was free to tread the road leading to the peaceful land, where sunny harvests wave.

Ye who still linger on the threshold of life, doubting which path to choose, remember that, when years are passed, and your feet stumble on the dark mountain, you will cry bitterly, but cry in vain: "O youth, return! O give me back my early days."

—Jean Paul Richter.

Happiness is a perfume you can't pour on others without getting some on yourself.

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Outlook

Saskatchewan

Jeg er den gode Hyrde.
Joh. 10:11.

Hyrden

JEG ER DØREN TIL FAARENE.—Joh. 10:7

Den Gode Hyrde setter sit
liv til for faarene.
Joh. 10:11.

Wadena, Sask., Første No. i February, 1947.

Jesu Daap Og Vaar

Fastelavns søndag (Daapssøndagen)
Matt. 3:13-17.

Det skjedde en dag at det kom en mann til Johannes for aa døpes av ham, en mann ganske forskjellig fra noen av de andre Johannes tidligere hadde døpt. Da Johannes i kjenslen av sin ringhet overfor Jesus nødig ville skride til aa døpe ham, svarer Jesus: "La det nu skjel for saaledes sømmer det sig for oss aa fullbyrde all rettferdighet." Det hørte ikke bare til Jesu kall, men ogsa til Johannes kall—at denne daap fant sted. Og det henger sammen med **betydningen** av Jesu daap. Det er selvfølgelig at den **ikke** er det samme som vaar daap. Vi er syndere som trenger til gjenfødelse. Jesus var uten synd, Guds Sønn fra evighet. Det er derfor vankundighet i Guds ord, særlig naar det gjelder forsoningen i Kristus—aa begrunne voksendaapen med aa henvise til Jesu daap.

Hva var Jesu daap? Den var tydelig nok **INNVIELSEN** til hans frelsergjerning. Den var det synlige tegn paa hans lydige underkastelse under Faderens vilje i alle ting. Han ble lik oss i alt, dog uten synd. For Jesus var daapen det synlige bevis paa at han var villig til aa bære verdens synd. Og han bar den til verket var "fullbrakt" og synden sonet paa Golgatas kors.

Jesus døptes til vaar synd. Han ble derved ett med din synd og min, forat vi skulle **døpes bort fra syndens forbandelse til syndernes forlatelse**. Og Johannes, Jesu forløper, skulle være det menneskelige redskap til aa innføre Frelseren i hans gjerning som sydebærer. De som døptes av Johannes, "de bekjente sine synder." Jesus hadde ingen synd. Likevel, ved sin daap bekjente Jesus all verdens synd som sin egen. For det er det veldige ved Guds naade at Jesus, Sønnen tok alle vaare synder paa sig, som om de var hans egne, bar han dem for oss. Glem endelig ikke at det var **etter Jesu daap** at Johannes pekte paa Jesus med de ord: "Se der Guds Lam, som bærer verdens synd." Altsaa tok Jesus verdens synd paa seg selv i daapen. Derfor var Jesu daap vigslen til hans frelsergjerning, noe langt større og mere betydningsfullt enn den almindelige Johannes-daap til omvendelse.

Hva er saa Jesu daaps betydning for oss?

Jesu daap er ikke bare et symbol, paa velsignelsen i vaar daap, den er ogsaa selve kilden til den velsignelse som vaar daap inneholder. Fordi han mottok Aanden i sin daap, gir han Aandens gave til oss, for "Mig er gitt all makt . . ." Fordi han var og blir Guds elskede Sønn, kan vi i ham bli Guds elskede barn. Jesus ble døpt for aa gjøre vaar daap Guds naademiddel til gjenfødelse, til renselse fra vaar synd, den som han selv bar op paa korset. Daapens sakramente som han senere innstiftet hadde behov for Jesu kraft, for den skulle bli kilden og kjernen til alle velsignelser, for at alle som blir døpt kan faa Aanden.

Ved Jesu daap ser vi derfor at vaar Treenige Gud aapenbares, alle tre, Fader, Sønn og Hellig Aand er virksom til vaar frelse. Og deri finner vi ogsaa det dype likhetspunkt med hva som skjer i vaar daap, i den Treenige Guds navn. Ogsaa over oss aapner himlen seg, ogsaa vi fikk Aandens gave i daapens hellige stund, ogsaa vi nevntes ved barnenavn og barnerett av vaar himmelske Fader da. Derfor skriver apostelen Peter: "Det som nu frelser oss i sitt motbilde daapen, som ikke er avelggelsen av kjødets urenheter, men en god samvittighets

VISHED

Hvorledes kan jeg vide om jeg er i Kristus? — At være i Kristus er at være i Troen. Og at være i Troen vil sige at Synderen er saa hjelpeløs at han ikke vaager at møde Gud med sit eget Liv, men elene med Kristi Liv og Død.

Det er vort Forhold til Korset som afgjør vor Frelse. Og det vil sige: Det er ikke vor religiøse og moralske Anstrengelse eller Beskaffenhet det spørres om. Guds Tilgivelse og Velbehag beror hverken paa vor Vækkelse, Omvendelse, Tro eller hellige Liv, men ene og alene paa Korset.

Riktig nok kan intet Menneske frelses uten Omvendelse, Tro og hellig Liv. Men disse er ikke Betingelser for at Gud elsker os. Tvertimond — vor Vækkelse, Omvendelse, Tro og hellige Liv er en Frugt af at Gud elsker os, og ved Korset har skaffet sig Adgang til at tage os ind i sin Favn.

—Dr. O. Hallesby

Ingeborg Anna Eggen

Ingeborg Anna Eggen har vandret hjem. Hun var født i Bardo Norge den 29de April 1868 hvor hun blev døbt og konfirmeret. Hun blev egtviet til Halvor Pederson Eggen i 1888. Med sine fem barn utvandret de i Juli 1903 og kom til Bardo, Alberta, den fjerde August hvor de undtagen korte mellemstunde har levet hele tiden siden. Hendes egtefelle døde den 30 de September 1918. Hun efterlater sig sex born, Mrs. J. A. Johnson, La Glace, Alberta; Mrs. Hans Kvern, Preeceville, Sask.; Mrs. Emil Rude, Tofield; Peter Eggen, Tofield, Alberta; Mrs. Iver Moen, Tofield, Alberta og Mrs. S. M. Johnson, Peace River, Alberta, en og tyve barnebarn og syv barnebarns barn.

Hun var en tro arbeider i kvindeforeningen som hun nu var en livs medlem av og sterkt interessert i menigheden og dens fremgang som hun og hendes familie var medlemmer av fra det første. Hendes plads og vidnesbyrd vil savnes i kirke, bygd og kvindeforening og særdeles av hendes nermeste. Hun sov stille hen den 31 december 1946 og blev begravet den 4de Januar 1947 fra Bardo kirke. Pastor G. J. Ostrem forettet. Fred vere med hendes minde.

Carl Stensrud

Dypt er du savnet—kjere minder vi har. Godt at tenke paa at vi skal faa møtes, hvor ingen skjilsmisse er mere. Maa den Herre Jesus hjelpe alle at se mere opad til ham som er alles trøstens far.

MRS. C. STENSRUD,
Crooked River, Sask.

pakt med Gud ved Jesu Kristi opstandelse" (I Peter 3:21).

Vil ikke det bety at en døpt sjel, ved daapen har gaatt inn i den gode samvittighets pakt med Gud, og at det er Jesu seier, opstandelsen fra de døde, som gir denne daapspakt sin evige verdi og gyldighet? For vaar Kristus som seirende stod op av gravene, han sitter no ved Faderens høyre haand, d.v.s. han har all makt. I lyset av disse sannheter sier Peter at daapen frelser for den bygger paa Jesu død og opstandelse. Videre sier Peter: "For ogsaa Kristus led engang for syndere . . . for aa føre oss fram for Gud . . ." Og et av de midler han bruker for aa faa del i syndernes forlatelse for oss og føre oss fram til Gud er netop daapen. La bare hele kirkesamfund benekte og bortforklare det. Guds ord staar fast.

H. Arnholt Strand.

Den Tvilende Tro

En stakkars far brakte sit ulykkelige barn til Jesus. Gutten hans var besatt av en ond aand og led forferdelig. Jesu disciple stod maktesløse. De greiet det ikke Og nu kom Faderen til Jesus selv.

"Om du formaar noget, saa ha medynk med oss og hjelp oss," var den fortvilte fars bøn til Mesteren.

Der var megen nød, men i grunnen liten tro og tillit i denne bøn. Ingen skjønnte dette bedre enn Jesus. Derfor svarte han ogsaa: "Om jeg formaar? —Alt er mulig for den som tror."

Da var det faderen ropte: "Jeg tror; hjelp min vantro."

Denne mand turde ikke gi sig selv attest for at han trodde. I hans hjerte kjempet tro og vantro saaledes med hinanden, at han knapt selv viste hvad der hadde overtaket. I alfald var der saa megen tvil og vantro der inde, at han var angst for at det skulle ødelegge det hele for ham.

Men trods allt, han hadde dog den tro at han brakte sit barn til Jesus. Han kom med sin nød til ham, Frelseren. Han turde ikke andet. Til Jesus maatte han, trods all vantro han fandt hos sig selv.

La være at han kun hadde den tvilende tro, den brakte ham til Jesus, og det reddet hans sak.

Ti hvad gjorde Jesus? Han hørte hans bøn og frelste gutten hans. Han kunne ikke ahnet. Han er slik, Jesus. —Han tar imot alle som kommer til ham. Selv dem som kommer bare med —en tvilende tro.

Tvil eller vantro er ellers en farlig ting. Den røver hjertefreden fra mennesket og vil føre oss mot fortapelsen hvis den faar makt over oss og blir i hjertet.

Og dog. De mennesker og den ungdom som kjemper med tvil og plages av til—der er meget mere haap for dem, end den ungdom som er i den grad overfladisk og lettsindig at de ikke har saa meget i alvaar i sig at de engang gidder at tvile. Disse ar lette avner som vinden veirer hen. For dem er det i sandhet lite haap.

Men enhver ærlig tviler, som tar saken alvorlig og netop derfor heller aldrig vil faa fred i sin tvil, og som søker hen til Jesus for aa faa hjelp, —han skal ogsaa finde hjelp og frelse.

Jeg kjendte en ung mand, som hadde slukt en masse vantro skrifter og derigjennem var blitt saa sikker paa at der ikke fandtes noen Gud, ikke noen fortapelse og ikke noen Himmel, ja han var like saa sikker paa det som paa at to og to er fire. Men i denne sin vantro var han dog saa grenseløs ulykkelig, ja saa ulykkelig at han for alvor tenkte paa ved selvmord aa gjøre ende paa elendigheten.—Saa gik han i sin nød en dag ind i sitt rum, laaste døren og bøiet sine kne og bad—bad til Gud, som han selv hadde regnet ut ikke eksisterte. Og hvordan bad han?—Jo, han bad omtrent saaledes: "Og Gud, er du til, saa aapenbar dig for et ulykkelig menneske—." Stort mere blev vist ikke denne første bøn.

I sandhet, det var ikke nogen tro i denne bøn heller. Det var en tvilers bøn.

Blev den hørt? JA, DEN BLEV HØRT. Kort efter var den samme unge mand en kristen.

Det er nødvendigt at vi tross tvil og vantro som vi kjemper med, dog naar allt kommer til allt har den tro, at vi maa til Jesus,—ham kan vi ikke undvere. Vi maa til ham ogsaa med vaare tvil.

Da blir det hjelp og frelse.

Ovenstaaende er tat fra en utklipningsbok. Indsenderen vet ikke navnet paa vedkommende som skrev det.

—Norsk Ungdom

I Brennpunktet

Har kristendommen forbedret
menneskene?

Staar ikke kirken helt maktesløs? Se paa verden idag. Hva greier egentlig de kristne aa utrette mellom folkene? Krig og hat hersker. Urettferdighet og loyløshet. Hva er den egentlige arsaknen til krig? Diplomatenene? Baade ja og nei. "Menneskehjertets tanker er onde fra ungdommen av" (I Mos. 8:21). Dette bibelord forteller om krigens egentlige aarsak. Synden. For menneskets tanker er onde. Og Guds ord er derfor pessimistisk i sitt syn paa menneskene. "Hele verden ligger i det onde" (I Johs. 5:19). "Dere er onde" sa Jesus til sine egne disipler. (Matt. 7:11). Og der er en livslov som er ubønnhørlig naar den brytes: Ved mennesker paa veien bort fra Gud, øker ondskapen. At mange folk er paa vei bort fra Gud behøver vi ikke diskutere. De siste aars hendinger har gitt rikt prov paa det.

Men kan kristendommen gjøre det av med krigen? Ubetinget: Ja. Hvis den blir prøvd og fulgt. Verden ser ut som den gjør fordi kristendommen ikke er satt ut ut i praksis av mange nok.

To forretningsmenn talte sammen om kristendommen. Den ene var saapefabrikant. "Kristendommen er til ingen nytte," sa han. "Se paa verden idag!" Den kristne forretningsmann svarte: "Slutt med aa lage saapen din. Den er til ingen nytte. Se paa alle de skitne ungene i gaten!" "Men kjære deg, ungene har jo ikke vasket seg med saapen min. Hadde de bare det, skulle du ha sett." "Well that's just the point! Kristendommen maa ogsaa prøves," svarte den kristne forretningsmann. Det er ikke kristendommens skyld at menneskene ikke er blitt bedre.

Jesus sa engang til sadduseerne: "Dere farer vill fordi dere ikke kjenner skriftene og heller ikke Guds kraft!" Matt. 22:29. Dersom du selv er kommet i kontakt med Guds krefter, da har du ant litt av de veldige muligheter til radikal nyskapelse av mennesker som gir seg ubetinget inn under Guds kraft. Det er det som de aller fleste mennesker ikke har gjort, og **ikke vill gjøre**. De foretrekker aa følge den onde lyst i sitt hjerte. Saa lever de fattigmanns liv, i misstenksomhet, ukjærlighet, misunnelse og hat. For aa døyve en vond samvittighet kaster de skylden paa kristendommen: Kristendommen har ikke gjort de fleste mennesker bedre simpelthen fordi de **ikke vill bli bedre**.

H. A.S.

Tenk naar engang —.

Vi synger saa ofte denne vakre sang om alt det herlige som venter os paa den anden side.

Men kan hver av oss synge den med rette?

Eier vi nøklen som gir os adgang til disse skatter?

Eller er det noen av os som med større ret burde synge nedenstaaende alvorlige linjer som jeg for noen aar siden fandt i en bok for unge:

Tenk naar engang det hele er for silde, spilt hver en stund jeg levde her paa jord!

Naar ham jeg ser som ei jeg høre vilde,

og jeg skal møte mine egne ord!!

—A. Fibiger.

Fortabt at bli ingen nødig,
Som til Forløseren vil gaa.
Guds Naade er os overflødig,
At hver sin Del deraf kan faa,
Som vender til Vor Jesus om,
Og tror hans Evangelium.

LIGHT AND DARKNESS

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made through him; and without him was not anything made that hath been made. In him was life; and the life was the light of men. And the light shineth in the darkness; and the darkness apprehended it not." John 1:1-5.

The Word, revealed Truth, is the only light there is. Without it both mental and physical light would soon cease to be. The latter are only its reflection. They would pale and be extinguished, if their connection with this higher source were severed.

Faith is the incarnation of that Truth in believers, and faith is the foundation of all thinking. Without faith even the luminaries in the sky would grow dark. Hence the deep import of Jesus' question if at the end of the age He will find faith in the earth, specially in view of the recurring statement: that "after the tribulation of those days the sun shall be darkened and the moon shall not give her light."

Jesus is the Word "in the beginning" and throughout all time and eternity. He is the light of the world and of heaven. When His soul entered the shadows on Calvary, "there was darkness over all the land," an evidence that "in Him all things consist." He is the life of the individual, and He is the one hope of a world that apart from Him must disintegrate.

In Him God is manifest and present. "The light of the knowledge of the glory of God" is revealed "in the face of Jesus Christ." If that light beams upon us, the future is still bright. When it is obscured by the clouds of sin and unbelief, our future is desolation. His "life is the light of men," but if the world of mankind refuses to walk in that light, darkness will overtake us, we will not know whither we go (John 12:36) and every blessing will be turned into a curse.

Therefore the call to us: "Let your light so shine!" We need to cry out: "What shall I do to be saved?" but we also need to cry out: "What can I do to save?" Not only from individual sins, but from corporate sins and their terrible consequences to men, women and children, in a barbarous civilization, in injustice and cruelty, in broken lives, in the horrible butchery of war.

The moaning of a sea of voices is not a pleasant accompaniment to the "soft music" of our church services, but if we do not heed that cry "the mark of the beast" is on us. To just "make a living" and go to church on Sunday is a lunatic notion if we stop to think. We cannot even be sane unless we are "crazy" about the Word and the desperate need of our fellowmen. Let men scoff. Only ask yourself if the Son of Man is our inspiration and if as members of His body we respond to His will. We may not shut Him up in selfish pietism and imagine that we mean what we pray in the Third Petition: "Thy will be done on earth!"

We need to be convicted of the sin of the world as our own sin. The figure hanging serenely patient in His agony upon the cross should remind us of the sin for which He suffered and make it our own. He lived and died for men, and if we died with Him we will live for men and make Him known to them. If we fail to introduce Him to those who know Him not and would be glad to make His acquaintance, we are denying Him before men and will stand among those to whom He will say: "I never knew you."

Men are badly conceited. It was an appeal to the exaltation of the ego which won man for Satan in the first place. "Ye shall be as gods," if ye do this, was Satan's offer. Humanity seems conceited enough to believe Satan kept his promise.

WOMEN'S MISSIONARY FEDERATION

Editor: Mrs. Josef B. Haave, Rose Valley, Saskatchewan.

"Blessed are the poor in spirit: for theirs is the Kingdom of Heaven," Matthew 5:3.

This is the topic for meditation in our Ladies' Aids for February. It is the first of the Beatitudes and one of the greatest, in that it promises the kingdom of heaven. The hope of the human race, generally speaking, is the hope of eternal life. Every thinking person realizes sooner or later that the world and its ways cannot satisfy the cravings of the soul or the longings of the spirit. He reaches blindly for the unattainable, he yearns for what is not present. This is the pattern of life for the person who has not found God. How tragic this would be if it were not for the promises given in Scripture and for their fulfillment during our day of grace.

We must be poor—very poor—in spirit. Not "poor" in a physical sense; not poor in mentality; not poor in ownership of goods or in position in life. A far greater poverty must be ours; a far greater hunger. When a man becomes so poor in spirit that he has NOTHING he can call his own, when he, by the grace of God, claims the salvation promised by the Saviour, then he will be one of the "poor in spirit" who have been promised the kingdom of heaven.

May we all strive, by the grace of God, to put aside that which hinders us from accepting the salvation of Christ and His promise of the kingdom of heaven. There is so much that stands between us and true contrition—much of pride and self-will, much of arrogance and conceit and self-righteousness. Unless we become literally "poor in spirit" we cannot belong to God's elect or be members of His glorious kingdom.

—1947 W. M. F. Program Series.

I Carried With Me a Picture

Several years ago, five young men left their homes in West Pennsylvania and went out into the great Northwest. They found things quite different from what they were in the old home town, and the temptations were many. Some time later they had all returned to their former homes. Four of the five showed that they were much the worse because of their experiences in a strange country. But the other young man came back seemingly all the stronger and better because of the experiences through which he had passed.

When asked why he, too, had not gone the way of the other four, he calmly replied, "Because I carried with me a picture." "Oh, yes, the picture of some young maiden back home, I presume?" remarked a friend. "Oh, no! Not that kind of a picture," said the young man. "It was a picture of quite a different kind. It was my last morning at home. We all sat down to breakfast as usual; father at one end of the table and my precious mother at the other. Realizing that there was to be a breaking of home ties in a few hours, conversation was not very brisk that morning. After breakfast, as was my father's custom, he took down the old Bible and started to read the morning lesson. But he didn't get very far. A lump kept coming up in his throat, and he was so blinded by tears that he could not read, and handed the Book over to my mother, motioning to her to finish the reading.

"After she had finished the chapter we all knelt to pray. Father started his prayer as was his custom, but he didn't get far until that same lump came up in his throat and choked back further expression. The mother reached over and put her hand on my shoulder and began to pray, saying, 'O God, we thank Thee for our son. We thank Thee that Thou hast kept him true and faithful, and that we are able to send him out from our home

chaste and clean. Keep him pure and clean and may his feet never stray from the paths of virtue, purity and the truth in which we have tried to bring him up. Bring him back to us as pure and true as he is going out from us." It was the vision of my last morning in the atmosphere of a Godly home and the remembrance of my precious mother's prayer. I could not bear the thought of breaking the heart of my father and mother and dishonoring my Lord and Saviour, Jesus Christ, whom they taught me to love."

Ten Reasons for a Family Altar

It will sweeten home life and enrich home relationship as nothing else can do.

It will dissolve all misunderstandings and relieve all friction that may enter the home.

It will hold our boys and girls to the Christian ideal and determine their lasting welfare.

It will send us forth to our work for the day, in school, home, office, store and factory, true to do our best and determined in what we do to glorify God.

It will give strength to meet bravely any disappointments and adversities as they come.

It will make us conscious through the day of the attending presence of a divine Friend and Helper.

It will hallow our friendship with our guests in the home.

It will reinforce the influence and work of the church, the church school, and agencies helping to establish the Christian ideal throughout the world.

It will encourage other homes to make a place for Christ and the church.

It will honor our Father above and express our gratitude for His mercy and blessing.

—Christian Digest.

CONTRIBUTED NEWS ITEMS

Scandia Ladies' Aid at Hendon, Sask., decided at their last meeting that, for the coming year, they will spend about 15 minutes at each meeting as a "mission information period." The aim is to get a greater interest in and knowledge of our various mission fields and missionaries. Each member is to try to get some item of information regarding a certain field or missionary which is to be chosen in advance. The first study is about the mission field in China. Congratulations, Scandia!

Zion Ladies' Aid at Leroy, Sask., has invited the Circuit W.M.F. for 1947, the convention to be early in May. The Ladies' Aids of Yorkton Circuit may begin planning now for this convention.

When God measures men He puts the tape around the heart, not the head.

"The Lord Is in His Holy Temple"

By Grace Noll Crowell

Surely the Lord is here! The silence tells
Clearer than chanted hymns, or the peal of bells
That this is His temple—these aisles old and dim
Know well His footfall, and lie hushed for Him.
Straight as the tallest steeple, great pines rise,
Cleaving the darkness, reaching to pierce the skies;
Sunlight, streaming its gold down the wooded lanes,
Splashes a fern-banked altar with its stains.
Soft and thick the carpeting at my feet,
Deadens the sound of some wild thing's retreat;

HISTORY OF BIRCH HILLS LADIES' AID

(Continued)

Chapter II

This year in 1946 on June 17 we began building our new parsonage. We hope that our pastor and his family can move in this fall, but as there is a shortage of materials, it is doubtful whether it will be completely finished this year.

The first meeting of the Birch Hills congregation was held on August 25, 1907. Today, August 30, we are celebrating our 40th Anniversary. When we look back over the years, how wonderfully God has blessed us both spiritually and materially! Eight pastors have served us during these forty years: Pastor S. H. Njaa, 1904 - 1913; Pastor M. N. Knutson, 1914 - 1915; Pastor C. M. Knardahl, 1916 - 1924; Pastor T. J. Langley, 1924 - 1927; Pastor I. C. Dahl, 1928 - 1930; Pastor T. J. Langley, 1930 - 1938; Pastor P. Lerseth, 1939 - 1944; Pastor J. B. Stolee, 1945 —.

We are very happy to have three of our Charter Members with us now: Mrs. Hovde, Mrs. Njaa and Mrs. Carlson. The fourth member, Mrs. Undem, passed away in January, 1930. We honor her memory, together with the others of the society who passed away many years ago; namely, Mrs. Thingelstad, Mrs. Hokness, Mrs. Lars Braaten and Mrs. Ed. Swenson. At the homes of these first four members, the first three meetings were held in 1906. On August 30 a meeting was held at Hovde's; the second meeting was at Undem's where her daughter, Mrs. Carlson was also hostess; and the third meeting was held at Njaa's on October 31.

We thank all the Aid members who are with us today who have labored so faithfully down through the years. May God richly bless each one, and may our prayers all be that when our labors here are over, we will hear our Saviour say to us, "Well done thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord".

The day of our fortieth anniversary was a beautiful one. Mrs. Hovde's home was decorated with gladioli for the occasion. Members and friends filled the house and at three our program began, with one of the hymns sung at the first Ladies' Aid, "Lover Herren Han Er Ner". Then Pastor Stolee led in devotion, choosing the 103rd Psalm as his greeting to us. He also had a greeting from Mrs. Lena Hagen, one of our members who was unable to be present. Following this was another hymn very dear to all the members, "Skriv Dig Jesus Paa Mit Hjerte". Greetings were read from our former pastors, S. H. Njaa, P. Lerseth and T. J. Langley, followed by the reading of the poem, "Our Pioneers" by Mrs. Gunder Olson. Mrs. Dahl read the History of the Birch Hills Ladies' Aid which was enjoyed by everyone present. After this, our president, Mrs. Martha Hanson, presented the three Charter Members with silver bon bon dishes, engraved with their names and dates. We sang the hymn, "O Tenk Naar Engang Samles Skal".

A lovely birthday cake decorated by Mrs. Gunder Olson centered the table. The names of the Charter Members were written in pink icing, and it was topped with a large white candle that burned during the service. Pictures were taken and a delicious lunch was served by the members. It was indeed a day that we will long remember, especially we who are younger members in the Ladies' Aid. Let us all press forward to greater achievements in the Kingdom of God, that the work that our pioneers started so long ago may increase in its power and multiply, and help to extend His Kingdom here on earth.

Mrs. Nels B. Dahl, Sept. 1, 1946.

According to our W.M.F. Calendar, in February every Ladies' Aid should stress the writing of their history. If you have written the history, perhaps you can now add another chapter.

Even the wind's great organ now is stilled;
Each bird grows quiet—the dark wood is filled
With holy silence . . . and my heart beats fast!
Down the dim nave I see His form at last—
I see His face, and He is drawing near!
Let all the earth keep silent, He is here.